

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEEK OF THE EARTH, WHICH HAVE BROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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WHY THE WORKING CLASSES DO NOT ATTEND PUBLIC WORSHIP.

The indifference of the working classes to public worship has lately provided a text for many of the clergy who were hard up for a subject. Meetings have been held, speeches made, resolutions passed; but they have produced no effect. The masses of the people will neither be coaxed nor frightened into what parsons please to call religion. Steamboats and railway carriages are crowded on Sundays, but many of the churches are almost empty. Immense multitudes, gay and smiling, may be seen every Lord's day flocking to such places of public resort as offer inducements to pleasure seekers, forming a tremendous contrast, both in numbers and appearance, to the small and sad looking congregations which assemble in the parish churches, mumble their printed prayers, and yawn over the "sixthly" or "twelfthly" of a dry-as-dust discourse.

The Church of England, as by law established, claims to be the church of the people. The fact is, it is only the

church of the few; the great bulk of the people never enter the church doors; thousands upon thousands never go near it except to a christening, a wedding, or a funeral. Those who do attend are principally "respectable" people of the exclusive sort, who, shut up in their cushioned pews, look down from the height of their broad-clothed, kid-gloved, silken and scented sanctity, with an air of supreme contempt or insufferable patronage, upon the "poor persons" who here and there humbly occupy the "free" seats provided for the "lower orders."

Archdeacon Sinclair, while addressing the clergy at his late visitation, mournfully complained that "a great majority of the working classes, notwithstanding the multiplication of churches and church schools throughout the land, rarely join in Christian worship, and still more rarely partake of the Holy Communion."

No doubt the clergy shook their heads solemnly, and heaved many

pious sighs over the depravity of the working classes; but how many of them are willing to take a course to remedy the matter consistent with their position and profession? If they were really desirous of advancing the cause of true religion in the world, and really anxious to benefit the people whose disregard for their lifeless ceremonies they so much deplore, they would soon discover the real cause of the unpopularity of religion, and learn a proper plan to effect a remedy.

The fault lies not so much with the people as with the church. The working classes who are untaught are not so much to blame as the men who are paid to teach them. The church itself is a dry and lifeless thing. There is no power nor spirit in it. Its ceremonies and prayers and collects are vain repetitions. Its ordinances are mere soulless forms. There is no God in it. The clergy, with but few exceptions, are mere hirelings who take their pay and do as little as they can for the money. They choose the church, or it is chosen for them, as a respectable profession. They move in a sphere far above such low persons as working men. Poor people must bow and courtsey to them, or they are indignant. A high wall of pride divides them from the masses. But they are not too proud to take money for their services. Though salaried to perform the duties of their appointments, which, by the bye, are called "livings," they charge both rich and poor for the administration of almost every ordinance. If a child is christened they must be paid, if a woman is "churched" they must be paid, if a couple are married they must be paid, if a corpse is buried they must be paid. Is it any wonder, then, that the general opinion of the people is that parsons preach piety because it pays? And is it any wonder that they should absent themselves from the worship conducted by men whom they regard as proud, mercenary, and hypocritical?

The following faithful picture of the religious condition of the present generation was drawn by the Prophet Nephi, the son of Lehi, 2400 years ago:—"Yea they have all gone out of the way; they have become corrupted. Because of pride, and because

of false teachers, and false doctrine, their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart; because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in some instances they do err, because they are taught by the precepts of men. O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell."—Book of Mormon, page 105.

The Church of England, because of her pride, exclusiveness, coldness, selfishness, and want of heart, has driven the people from her bosom, and now she mourns because she is forsaken. Her ministers whine and prate and scold over her lamentable condition, but make no proper effort to better it. They cast the blame on the people, while the fault is their own. If the clergy really desire to see a truly religious spirit among the people of England, let them first obtain it themselves. Let them look into their own hearts, and find how much of the pure love of God dwells there; and if they find them filled with vanity and pride, avarice and selfishness, indolence and apathy, mock piety and desire for men's praise, let them cleanse the "inside of the platter," and seek unto God in sincerity for "a clean heart" and a "right spirit," then they may have power to turn sinners from the errors of their ways, and to take out the "motes" that are in the eyes of the people.

Let the ministers of the Church of England contrast their position, preaching, and general acts, with those of the ancient Apostles and Elders of the Church of Christ. Do they go forth among the nations without

"purse and scrip," mingling and fraternizing with the indigent and lowly, comforting the mourner, healing the sick, rebuking sin in the rich as well as the poor, preaching the baptism of repentance in the name of Jesus for the remission of sins, administering the Holy Ghost by the laying on of hands, counselling, exhorting, and advising the people in temporal as well as spiritual things, spreading light, joy, and love, and doing all for the glory of God and the spread of truth, without regard to a rich living or any personal worldly interest? Let them think on this question, and hang their heads in shame while they give a truthful answer.

Instead of that holy Priesthood "after the order of Melchisedec," which Christ's servants received from their Master, the only authority which the priests of the Church of England hold is what they have received from a church upon which they heap the vilest epithets in their clerical vocabulary. They claim no authority but that of Apostolic succession which, if they have at all, has been handed down through the Church of Rome, which they declare was buried, in common with whole Christendom, "in the most abominable idolatry for eight hundred years or more." Instead of the ordinance of baptism,—a burial in water from the world, and a resurrection to a new life in Christ, administered to believing penitents for the remission of sins, they sprinkle a little water in the face of an innocent babe, after sagely asking the perhaps sleeping infant if it believes in various dogmas which they do not understand themselves. A godfather and godmother answer for the child, and make promises in its behalf which nobody expects them to fulfil—the words being put in their mouths by the parish clerk—and this farce they call baptismal regeneration, and wish people to believe that it makes the little one "a child of God and an inheritor of the Kingdom of heaven." Instead of the inspiration of the Holy Ghost to qualify them for "the work of the ministry" and to edify "the body of Christ," they depend on the learning of this world, and read over on repeated sermons framed with "the enticing

words of man's wisdom," which they can buy for a small sum by the dozen, or, if they study economy, much cheaper by the gross. In place of the power of God, they are clothed in a surplice; in place of the gifts of the Gospel, they have the Litany and the Creeds; in place of "the testimony of Jesus which is the spirit of prophecy" if they have the thirty-nine articles, to which they must all subscribe, and which very few of them believe. Instead of carrying the Gospel to the poor in the alleys and lanes and by ways, and laboring with earnest zeal in the spirit of the Nazarene for the redemption of the fallen, they complain of fatigue from reading a twenty minutes sermon once or twice a week, and reproach the people for not coming to hear them. Instead of visiting the people as members of the family of God, lifting up the humble, and abasing the haughty, that they may become all one in Christ Jesus, they frown down the laboring class, and allying themselves to the aristocracy, lord it over the toiling people, and teach them to be servile and submissive to their "superiors;" they unite heart and hand with the landowners and hirers of labor who oppress the hireling in his wages, and have the flintiest hearts of all who sit on "benches" or "boards"; and yet they wonder why the working classes will not go to church.

The Church of England, though rolling in wealth, suffers many of its members to rot in cellars and starve in garrets uncared for and unpitied. Thousands of the poor famish for want of food, and shiver in semi-nakedness as every winter's frost returns, while the Bishops and higher clergy, with the wealth which the sufferers have created, and lazy with luxury, let them pine on their misery, or when they get the chance, preach to them contentment and submission. If the Apostles of Christ sat in the House of Lords, instead of the "Right Reverend Fathers in God" who occupy that exalted position, would they suffer thousands of honest people to perish for lack of employment, who could find and anxious to work? Would they sit with white hands folded in their sleeves, and keep their mouths closed

like dumb dogs, as treasures are squandered upon worthless objects, while poverty is wringing the hearts of millions? Would they look with a sleek and oily smile from gilded coaches upon evils which are covering the face of society as with a loathsome leprosy, and seek no efficient remedy?

Ministers of the Church of England, if you want to know why the working classes will not come to your places of public worship, look at your church and yourselves as they see you, and you will soon understand it. And if you desire to know why you have no power to work a reformation in the land, strive to see yourselves as God and angels see you, and you will understand that also. The Prophet Moroni saw you in vision fourteen hundred years ago, and his voice in the Book of Mormon thus speaks to you from the ground:—"Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shewn you unto me, and I know your doing; and I know that ye do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do you not think that greater is the value of an endless happiness than that misery which never dies, because of the praise of the world? Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not? Yea, why do you build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and

also orphans to mourn before the Lord; and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads? Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer." (Book of Mormon, page 512.)

Arise and shake off your sloth and indolence; humble yourselves before God and call upon him for light; repent of your sins and unrighteous ways; cease to act in the name of the Holy Trinity until you are "called of God as was Aaron;" wake up this nation to repentance and good works, setting them an example in your own lives; cease to preach for hire and to lust after fees; set your hearts upon truth, and the present and eternal salvation of the people; rebuke the licentiousness, corruption, and pride of the rich; win the poor by kindness and brotherly charity; and you will soon find your churches crowded to overflowing, your mouths will be filled with precious words that will sink like molten lead into the hearts of your hearers, and you will no longer have to complain that the working classes will not come to church. The Lord will open your eyes so that you may see what he is doing in the earth. Your souls will swell with gladness when you learn that he has restored the holy Apostleship—the true authority, that he has revealed anew the everlasting Gospel, and that he has commenced the great latter-day work spoken of by the Prophets, preparatory to the ushering in of the reign of righteousness and peace, when all evil shall be removed, and the earth be filled with the knowledge and glory of God. But if you will not alter your ways, but continue in your pride and selfishness and indolence and sin, still suffer the cries of the poor, the fatherless, and the widow to ascend to heaven, still permit the tide of corruption and abomination to spread unchecked over the face of the land, still cry out against the carelessness of the masses, while you are the chief cause of their impiety, the Lord will speedily come forth from his place with a mighty

hand and smite you in his displeasure. He will cast you from your high places with violence, and appoint you a portion in the outer darkness where, in

weeping and wailing and gnashing of teeth, you will be brought to humility and repentance.

CHARLES W. PENROSE.

PRIESTLY INTOLERANCE AND IGNORANCE.

A quiet village in England has lately been thrown into considerable excitement over the death of a widow who, during her life, made profession of the principles of what is called "Mormonism." Newspaper correspondents have made the case public, and it has been bruited about and commented upon by the press. It appears that in England it is viewed as a very shocking thing for a corpse to be entombed without the burial service being mumbled over the body by a clergyman. We cannot gather what effect non-compliance with this custom is supposed to have on the spirit; but, from the importance that is attached to the ceremony, should suppose that it would be something very terrible. At least we should imagine that the rector of the village where this old lady died entertains such an idea. He had heard that she was a "Mormon." It is not improbable that he had reason to know that she was; for it is very common for men of his cloth to ferociously pounce upon women and children who make a profession of "Mormonism," and try and overwhelm them with their show of learning in their attempts to prove their doctrines; and it is very common, too, for them to get wofully discomfited in such encounters.

When the body of the widow was prepared for the grave, he refused to perform the burial service, alleging as a reason that, being a Latter-day Saint, she was not a Christian! Credible and respectable witnesses, who attended her in her last moments, testified that she was truly penitent and a Christian, that she prayed most fervently to the Almighty, and grounded her hopes of salvation on the atonement of the Lord Jesus Christ. This was all made known to the rector before the funeral took place, with the

hope that, upon hearing these statements, he would alter his previous determination. But to all entreaties he was inexorable. "So the poor old woman," the English paper pathetically exclaims, "was (to the great indignation of the inhabitants) taken to the grave and buried with no more ceremony than would be observed in the burial of a horse or a dog."

How shocking! What a terrible penalty for a "poor old woman" to endure for professing the principles of "Mormonism." And what immense satisfaction it must have afforded this pious(?) man to have it in his power to inflict such retribution on the corpse of the refractory one! He, perhaps, indulges in the hope that his refusal to read the burial service over the widow will have such an effect that there will not be another "old woman" in the kingdom dare to turn Latter-day Saint for fear of having to be buried with no more ceremony than a horse or a dog!

If this woman had been a murderess, this rector would, doubtless, have been ready enough to pray with and for her, and to have accompanied her to the scaffold, and assured her that she was a Christian, and that they would meet in heaven, &c. We see in another column of the paper in which we find the account of this case, a murder case. The murderer killed almost an entire family. He is a Christian(!) however. At least the clergymen say so, and they ought to know, of course, what it takes to constitute a Christian. They ask the prayers of their congregations in his behalf, and their words are so consoling, and their prayers so assuring, that he thinks he has got a through ticket to heaven, and he is going, when he is hung, straight to the arms of the Savior! He is sure, he says, he will meet all his friends in heaven!

How much better is his case than that of the "poor old Mormon woman!" He will not be buried as a horse or a dog! He will have the prayers of the parsons, and on them be wafted to glory!

Can anything be more absurd, or more libellous upon the attributes of the Almighty? If such men had their way, heaven would be made an undesirable place for any decent man who had any desire for good society. They would place the blackest villains and the most cruel murderers near the throne of the Lamb. According to their views and practices, murderers throng the courts of heaven, who, if they had not been murderers, would in all probability have weltered through the endless ages of eternity in hell. The viler the sinner the greater his chance of exaltation and glory. With such views what a blessed thing it is to be a murderer! What wonder that men are reckless about taking the lives of their fellow-men, when religious teachers assure them that they only need to repent and believe in Jesus to be forgiven of the blackest crimes. Such damnable doctrines people jails and offer premiums to crime.

An upright, moral man, who has dealt justly with his fellow-man all his days, may sicken and die; but

what notice is taken of him by the clergy? At the most, probably some preacher may turn up the whites of his eyes, and say to the afflicted relatives that he *hopes* the dear departed has gone to a better world. But let a murderer be caught, one who has outraged every law of God and man, and committed deeds of heartless cruelty—and how quickly he is visited and prayed with! They do not merely *hope* that he will go to glory; they are certain of it, and he and the public are assured that his soul will be saved! Is it any wonder that there is infidelity in the world, or that men have no faith in systems of religion, and many have no faith in God, when such disgusting ideas are taught as his Gospel?

If modern, so-called Christian preachers had a chance to pray with Lucifer for a little while, they would assure him of a re-entrance to heaven, and insist upon his right to be there. According to their theory the surest way to get the reward of the righteous, is to be desperately wicked. How much they differ from the Lord is seen by reading a true servant of the Lord's words—John, the Apostle—"ye know that no murderer hath eternal life abiding in him."—*Deseret Evening News*.

THE MONT CENIS RAILWAY.

Turin, May 25.

The Italian side of the mountain is the more difficult of the two to ascend and descend, but in going down, as in coming up, the Fell system fully justified the reputation to which it aspires, and which has been conferred upon it by Captain Tyler and other competent judges. It showed itself perfectly safe and easily manageable. Nothing can be better calculated to inspire travellers with confidence than the facility with which speed is slackened or the train altogether stopped. One soon comes to appreciate the immense power given by the breaks and

the central rail. Now and then, on some steep incline, with a gulf below, and curves so rapid that it seems like running round a circle, a traveller may fancy that the speed is unusual, exceeding the 12 or 13 miles an hour fixed as a *maximum*. In some places yesterday the driver unquestionably got a little beyond that rate. But scarcely had one begun to note it, when a still more perceptible slackening of speed occurred, showing how perfectly the man had his train in hand. There are some bits of the road down this side the mountain which elderly ladies and nervous per-

persons generally will do well not to look out upon—at any rate, until they have used the line enough to acquire that perfect confidence in its safety which I think all those persons who went over on Saturday and returned yesterday to Susa must now feel. We had a number of women and children in the train yesterday, and they evidently were no more alarmed than if they had been travelling on the level; in fact, if one does not look out of the window there is nothing to inspire alarm even in the most habitually timid. For those who feel confidence, it is most interesting to observe the steep inclines passed, the treble line of rails (the centre one higher than the others and of peculiar construction) winding up and down the mountain, and to gaze down the precipices, in some few places suddenly sinking, within half a yard of the carriage wheels, to the depth of a thousand feet or more. Gliding along the winding riband of the rail, a beautiful panorama unrolls itself before the traveller, whose enjoyment will be unalloyed when once he has attained the desirable and well-founded conviction that it is impossible for the train to get off the line. The rails, repeatedly inspected not only by the able engineers of the company, but by the Italian and French commissioners, are as firm as possible, secured with the utmost care and by unusual means, and in every respect as good as the day they were laid down. It is proper that one who has acquired by personal observation and by careful inquiry of disinterested persons a strong faith in the security and great value of the Fell system should express that belief in order, in some degree, to counterbalance the unfavorable reports continually spread concerning the line by malice or ignorance. On arriving here late last night, for we had to wait at Susa the departure of the mail train at half-past 11, I was informed, on the authority of travellers who crossed the mountain by diligence towards the end of the week, that Thursday's storm had done great damage to the rails, and that Fell's line must be in a very dangerous state. To one who had just had personal experience of its excellent condition this story could

only be matter for laughter; but it shows that there are persons who busy themselves with the fabrication and circulation of false reports. Of course, the coaching interest, which had reckoned upon holding its own until the completion of the great tunnel and its contiguous bits of rail—that is to say probably for another half dozen years at least—feel exceedingly sore at the intrusion of the Summit Railway, and would most exceedingly have enjoyed seeing last Saturday's train, with all the directors, secretaries, managers, and engineers, pitched over the side of the mountain to everlasting smash a thousand yards below, thus destroying at one blow the head and heart, the arm and purse, of the company. Fortunately, that gratification was denied them. We passed a good many vehicles yesterday afternoon, a diligence, vetturino carriages, return mules and horses, and it was amusing to study the countenances of the drivers and conductors as they stood at the heads of their beasts to let the iron steed prance by. The animals generally take the train quietly enough. The greatest alarm manifested yesterday was by a drove of pigs, which respectable animals, although it can hardly be said their interests are greatly affected by the innovation, manifested extreme discomposure, and with many grunts hastened to save their bacon by a forced march across a neighboring field.

Various considerations, and especially the shortness of the time during which the line is likely to be open (it is bound to close when the tunnel line is completed), rendered it desirable to carry the Summit Railway for nearly the whole of its length over the roads already existing. This rendered a very narrow gauge compulsory, made the line longer, and the gradients in many places worse. Had Fell's system been tried ten years ago, when the tunnel was only about to commence, the monstrous and most costly labor of boring through the mountain would probably not have been undertaken, and then it would have been well worth while to expend, if necessary, double the very moderate sum the line has cost, and to make a railroad such as we probably shall soon

see over some other of the great Alpine passes, and over other great European mountain chains. As it is, the summit line must be looked upon as a pilot balloon. It has been cheaply made, for it is calculated that if it runs only for six or seven years the capitalists who have embarked in it will get back their money, principal and interest. This is encouraging for future enterprises of the kind.

In England and elsewhere numbers of people will be surprised to hear of the certainty that the Mont Cénis Railway will be opened for public traffic on the 8th of June. The repeated delays had given rise to a widely-spread impression that the line never would open, and was to be looked upon as a failure. Of those delays the last and the most provoking was due to the French patent law, and to the inferiority of French engine builders. One is accustomed to hear such very tall talk about the progress of French iron and steel manufactures, the perfection to which their forges and *usines* are brought, &c., that one is almost surprised to find such a Protectionist enactment maintained as that which compels the employment of French engines in the case of inventions patented in France. Surely it must have escaped Mr. Cobden's notice when he was negotiating his famous treaty, or he could hardly have failed to urge and obtain its repeal. In the present case it has proved most injurious to the Mont Cénis Company. In November last the line was ready, the covered ways were made, the French engines were put upon the line and broke down without delay. Had they been English, similar to the

two experimental engines, the line might then have completed the tests stipulated by the French and Italian Governments, and the trains might have commenced running for public traffic in December or January, as they now will do in June. It is a manifest loss of at least five months' traffic to the company. There can be no doubt or mistake possible about this. There is the English experimental engine as good as ever, and considerably lighter than the French engines. To the latter, weight did not give strength, and the material was clearly either of bad quality or ill distributed. The delay, arising solely from the inferiority of certain parts of the engines, has been so injurious to a company which has probably but half-a-dozen years wherein to get back its outlay, that it would have been worth its while, as I have been assured by some of its members, could the thing have been foreseen, to indemnify Mr. Fell, get him to give up the patent in France, and have the engines made in England. It is only fair here to add that the French engine builders who enjoy the highest reputation for their work were so much occupied as to be unable to execute the orders of the Mont Cénis Company, which was consequently forced to address itself to other houses.

As soon as the Mont Cénis Railway shall be open to public traffic—that is to say, upon this day fortnight—the mails between France and Italy should be conveyed by it, which will at once give a gain certainly of at least four hours between the arrival at St. Michel and departure from Susa, and *vice versa*.—*Times Correspondent*.

AMERICAN RAILWAYS.—At the commencement of this year there were 38,822 miles of railway in operation in the United States. The most costly railways of the American Union would appear to be those of California. The whole cost of United States railways at the commencement of this year was £415,115,202, giving an average of £10,692 per mile. About one-third of the lines in operation are double. About 15,735 miles of new railway were projected at the commencement of 1868, although at the same date the following States had each more than 1,000 miles of railway:—Massachusetts, 1,401 miles; New York, 3,245 miles; Pennsylvania, 4,252 miles; Virginia, 1,494 miles; North Carolina, 1,000; South Carolina, 1,007 miles; Georgia, 1,548 miles; Tennessee, 1,326 miles; Ohio, 3,398 miles; Indiana, 2,306 miles; Illinois, 3,224 miles; Michigan, 1,463 miles; Wisconsin, 1,037 miles; and Iowa, 1,283 miles.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 20, 1868.

✓ A WORD TO THE ELDERS.

Is consequence of the release of many of the older and more experienced Elders to return to Zion, the responsibility of the work in the British Conferences will now principally devolve upon our young brethren who have been laboring in the ministry from one to two years. Their appointments are published in this number of the STAR. They have been made with a view to the interests of the Church, the benefit of the Saints, and the development of the faith and abilities of those who are appointed. We feel confident that these results will be attained.

The young Elders who have been called to preside over the different Conferences, need not feel any timidity in assuming the responsibilities of their new position. The Lord never requires anything of his servants without qualifying them for the work required. Neither need the people doubt as to the ability of the brethren who are appointed to preside over them. The Elders laboring in the Mission have most of them been raised in the Church. They have grown up in the midst of the people of God. The circumstances through which they have passed have given them an experience which is of immense benefit to them, and will be to the Saints where they labor. They have been blest with the society and teachings of the leaders of the Church, and their minds are stored with rich precepts and wise counsels, which the Spirit of the Lord will bring to their remembrance, as occasion requires, for the benefit of the people. They have been into the House of the Lord, and have been endowed with power from on high, which will qualify them for every position which they may be called to occupy in the building up of the kingdom of God. Therefore the Elders need not fear, neither need the people doubt. God will be with his servants, and the angels have charge concerning them.

It is necessary that the brethren proceed immediately to the fields of labor assigned to them, that they may gain an insight into the business affairs and general condition of the work. And the Elders who are leaving the different Conferences, whether to emigrate or to go to another part of the Mission, should have their accounts and all business matters arranged in such a shape that they can transfer them to their successors without any difficulty. And it is required of them that they strive to impart to their successors as thorough and complete an understanding as possible of all the affairs of the Conferences, financial and otherwise. The Elders who are released to return home should feel that they are still "in the harness," and will be until they reach the valleys of the mountains. Therefore let them consider the interests of the kingdom are still paramount with them, and endeavor to leave things in their

respective Conferences so that the work may be continued after their departure without let or hindrance. There should be a thorough audit of all accounts, and everything that needs explanation should be made clear to the Elders who will have to receive and take charge of the books. Unless this be carefully and faithfully done, a great deal of misunderstanding may arise which will perhaps undeservedly reflect discredit upon the brethren when they are gone and cannot give the explanations that may be required.

When the emigration for this season is over, great wisdom will be required in the organization of the remaining members of the Church, that they may be properly looked after, and fed and comforted with the bread of life. Some of the Branches will be broken up, or reduced to such small numbers as to render union with other Branches necessary. Some of the Branch Presidents are emigrating, leaving the flock without a shepherd. Wise and judicious arrangements must be made, so that none of the Saints shall be left unattached to an organized Branch of the Church, and that the best shepherds shall be selected to watch over the flock of Christ, so that no scattered sheep shall be left a prey to the wolves who would destroy them. Many of the Saints who will be left in this Mission, will have relatives and friends on their way to Zion, from whom they have parted with mingled smiles and tears. They have bid them farewell with joy at their friends' release, but sorrow at their own detention. They will need sympathy, counsel, and encouragement. In regard to all these matters, as well as everything else which pertains to the welfare of the Saints and the interests of the work of God, the Elders who are leaving should confer with those who remain, so that plans may be arranged to meet every emergency.

A great work remains to be done in this Mission, not only in gathering out the Saints of God, but in preaching the Gospel, and bringing the honest and truth-seeking to the knowledge of the truth and the fellowship of the Church of Christ. We expect great things of the Elders who are now called to the front ranks. If they will call upon the Lord and be faithful in all things, they will receive power and knowledge and influence, which will astonish themselves and bless the people, bringing salvation to the just and fear upon the wicked. Our faith and prayers will ascend continually to heaven in behalf of our brethren, and we are full of hope and confidence in their abundant success.

In conclusion, we quote for the benefit of every Elder in the Mission, the words of Paul to Timothy, "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Neglect not the gift that is in thee, which was given thee by prophecy and the laying on of hands. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.")

RELEASES AND APPOINTMENTS.

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The following named missionaries are released from their labors in this Mission, with permission to return home to Zion.

Joseph S. Horne, John Hoagland, Harvey H. Cluff, John Parry, Barry Wride, John

D. Rees, Griffith Roberts, Moses Thatcher, Aurelius Miner, Ezra J. Clark, John Barker, Henry Barlow, George Hunter, James Smith, Jonathan Steggell, Richard Benson, Isaac A. Kimball, C. P. Liston, William S. Grant, Nephi R. Fawcett, Hyrum T. Spencer, Zebulon Jacobs, and George W. Burridge.

The following named Elders are released from their present fields of labor with permission to emigrate :—

A. N. Macfarlane, Samuel Southwick, Andrew Simmons, James Stuart, Elisha Peck, William Park, and — Hugentobler, of the Swiss Mission.

SWISS AND GERMAN MISSION.

Elder Karl G. Maeser is appointed to preside over the Swiss and German Mission, and Elders Heber Young and Willard B. Richards are appointed to labor under his direction.

SCOTTISH DISTRICT.

Elder John E. Pace is released from the Presidency of the Bedfordshire Conference, and appointed to preside over the Glasgow Conference; and Elder Joel Grover is appointed to labor under his direction.

Elder James Sharp is appointed to preside over the Edinburgh Conference, in which the Dundee Conference is hereby included.

WELSH DISTRICT.

Elder Elias Morris is released from the Presidency of the Glamorgan Conference, and appointed to preside over the Church in the Welsh Principality.

Elder Nephi Pratt is appointed to preside over the Glamorgan Conference.

Elder John S. Lewis is appointed to preside over the Swansea Conference.

Elder Levi W. Richards is appointed to preside over the Monmouthshire Conference.

Elder William L. Thomas is appointed to preside over the Carmarthen Conference, in which the Pembrokeshire Conference is hereby included.

ENGLAND.

Elder Platte Lyman is appointed to preside over the London Conference, and Elder John F. Hardie is appointed to labor under his direction.

Elder Edwin Walker is released from the Presidency of the Sheffield Conference, and is appointed to preside over the Birmingham Conference, and Elder Erastus R. Egan is appointed to travel under his direction.

Elder Henry C. Jacobs is appointed to preside over the Manchester Conference, and Elder Almon Robinson is appointed to labor under his direction.

Elder Lewis W. Shurtliff is appointed to preside over the Nottingham Conference, and Elder Joseph H. Lee is appointed to labor under his direction.

Elder Alonzo E. Hyde is appointed to preside over the Leeds Conference, in which the Hall Conference is hereby included, and Elder Orson C. Holbrook is appointed to labor under his direction.

Elder James Needham is appointed to preside over the Kent Conference.

Elder Edward A. Noble is released from the Presidency of the Cheltenham Conference, and appointed to preside over the Durham and Newcastle Conference, and Elder John W. Lee is appointed to labor under his direction.

Elder Abiah W. Brown is appointed to preside over the Bristol Conference, in which the Land's-End Conference is hereby included, and Elder Henry J. Moore is appointed to labor under his direction.

Elder Frank H. Hyde is appointed to preside over the Sheffield Conference, and Elder Edgar Dalrymple is appointed to labor under his direction.

Elder Joseph S. Richards is appointed to preside over the Bedfordshire Conference.

Elder Joseph Lawson is released from the Presidency of the Herefordshire Conference, and appointed to preside over the Norwich Conference.

Elder Robert Dye is appointed to preside over the Herefordshire Conference.

Elder Edward L. Butterfield is appointed to preside over the Warwickshire Conference.

Elder Marius Ensign is released from the Presidency of the Southampton Conference, and appointed to preside over the Liverpool Conference, in which the Preston Conference, and the Branches of the church in Ireland, are hereby included.

Elder William H. Homer is appointed to preside over the Leicestershire Conference.

Elder Henry Woodmansee is appointed to preside over the Southampton Conference, in which the remaining members of the Channel Islands Conference are hereby included.

Elder John R. Clawson is appointed to preside over the Essex Conference.

Elder Josiah F. Gibbs is appointed to preside over the Cheltenham Conference.

Elder Henry J. McCullough is appointed to preside over the Reading Conference.

Elder Nathan B. Baldwin is appointed to preside over the Staffordshire Conference.

FRANKLIN D. RICHARDS,

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

THE FLAMING SWORD; OR, A SIGN FROM HEAVEN.

(BEING A REMARKABLE PHENOMENON, SEEN IN THE STATE OF
NEW HAMPSHIRE, IN MAY, 1820.)

(*Deseret Evening News.*)

The following has been placed in our hands for publication. It purports to be a vision seen in May, 1820, and seems to have been written soon after. The copy handed to us, we are informed, was obtained from the library of the man who said he saw the vision, by Emer Harris, brother of Martin Harris. The writer, it will be perceived, evidently had an idea that angels are feminine, by the manner in which the one spoken of is referred to. We give "the Vision" to our readers as it comes to us, and they can put their own construction upon it:—

Feeling it a duty incumbent upon me to communicate to my fellow-men what has been so remarkably revealed to me, I will attempt to communicate, as far as memory and illiterate abilities will permit, a faithful narrative of a most remarkable phenomenon, of which I was an eye witness.

On the third of May last, as I was on my journey from Boston to Grafton, in New Hampshire, I called for entertainment for the night at a public house in Plymouth. After some time spent in the evening in conversation with some gentlemen on the late unhappy situation of our country, relative to our late contest with Great Britain, and our present internal divisions, by reason of so many designing characters among us, who are actuated more from sinister views than any patriotic zeal for the general welfare, with a mind burdened with re-

flections, I retired to my lodgings at a late hour. Whether the conversation of the evening had a tendency to influence the vision of the night I will not pretend to say; but as no one ever paid less attention to the rambles of Morpheus than myself, I conceive there must be something evidently supernatural in the singular phenomenon I am about to relate.

A few minutes before the clock struck one, as I conceived, I awoke, and turning my eyes towards the window, beheld an uncommon gleam of light, which induced me to leap from my bed. I looked out, but nothing uncommon appeared, it being no other than an agreeable twilight night. I again got into bed with a view of getting a little more refreshment by sleep, but without effect. After musing some time on the conversation of the evening, and the events which caused it, I was again surprised at the appearance of an uncommon bright light in the room, as though the moon in the height of its lustre had shone directly upon me. I raised myself in bed, but immediately sunk back with terror and surprise, where I lay some minutes motionless, when I heard a voice calling me by name, and saying, "Arise and give ear to the messenger of Heaven, for you shall be a witness of the sign which shall be given of the perilous days which are coming on the earth, by reason of the innumerable sins and dissensions so prevalent among mankind; for, saith the Lord,

I have delivered this people like the children of Israel from the hand of a powerful nation, and fain would have gathered them together as a hen gathereth her chickens under her, but they would not hearken to the voice of wisdom; they have become a rebellious and a disobedient people, lusting, as it were, after the luxuries of Egypt, boasting in their own strength, and pregnant with evils innumerable; but their peace is destroyed, wars and rumors of wars shall abound, both national and civil; the father shall rise against the son, and the son against the father, and for a sign of these things shall you be a witness, of an angel descending with a long, flaming sword in his hand, which shall turn to every point to prepare the way for the ushering in of the glorious day. Then shall the sword be transformed into an olive branch, which shall arise and appear as emblematical of the harmonious day in which all nations and languages shall be gathered into one family to serve under the peaceable government of Him whose sceptre sways all worlds." After such a discourse, which I consider more than human, my readers may well think me a stranger to sleep the remainder of the night, for neither tongue nor pen can describe the agitation of mind and the trembling situation of my frame. I can truly say, with Belshazzar, when he saw the hand writing on the wall, my knees smote one against the other, though I found myself more composed on mature deliberation, when I cannot but consider myself as being highly favored in being the bearer of the Divine message.

As the clock struck I rose from my bed, prepared my wagon, paid my fare, and set out on my journey without making known to the family the singular occurrence of the preceding night. But I had not got on my way more than one mile and a half when my team, which consisted of three horses in full speed, were instantly stopped as though by a mighty hand. I unthinkingly bid them go on, but without effect, for at the same instant a bright light appeared to overspread the horizon, and an angel or some supernatural being descended, and

stood erect in the air, but a little distance before me, dressed in a long, flowing robe, with a flaming sword in her (his) hand; and I can truly say with Daniel, I was alone and without strength; and she (he) said unto me, "Give ear to the words that I shall speak." And as I stood trembling, and recollecting the vision I had been under the influence of a few hours before, I cast up my eyes and beheld her (his) face, and beheld the appearance of lightning. Her (his) eyes were as lamps of fire; the sword which she (he) held in her (his) hand, was to appearance about thirty feet in length; the hilt of which appeared of pure gold, set with stones of various hues; the blade of which resembled fire; and I cast up my eyes and beheld her (his) head encircled by a hue, beautifully variegated, much resembling a rainbow, encircling a constellation of sixteen stars, differently diversified, there being nine to the southerly part of the bow of deep crimson, and seven to the north of a beautiful azure, in the course of which appeared an olive branch richly decked with golden buds. The whole sixteen stars, which afterwards separated, were all very transparently brilliant; the nine of the crimson fell to the south, and the seven of the azure fell to the north, attended with a heavy rumbling in the air, like the rushing of many armies to battle, at which I fell with my face to the ground, where I lay in a profound reverie for some time, when I heard an audible voice articulate and say, "All these are signs by which you shall know what is to befall the nations in the latter days. Wo to the inhabitants of the land, for their sins and ingratitude; in wars and rumors of wars shall they abound, and nothing but lamentation shall be heard to echo through the lonely valley, until all the tares and brambles of the whole earth shall be plucked and demolished from the face thereof, by the pestilence which walketh in darkness, and the sword which layeth waste at noon day; for there shall be such a destruction in the land, as shall greatly thin the inhabitants of the earth, both by war, pestilence, and famine; until a branch shall arise from the root of Jesse, who shall per-

form such remarkable wonders through the power of Almighty God, as shall effectually convince the world of divine authority, and shall cause, eventually, the remnants of all nations to be of one heart and one mind, and one religion; when there shall be no more wars among mankind, who shall ever after be in the strictest bonds of mutual friendship, professing unfeigned love to God and one another; and the Jews and the Gentiles shall coincide in sentiments and become one indivisibly, declaring Jesus Christ to be their only King and Sovereign." And I beheld the sword which she (he) held in her (his) hand was transformed into an olive branch, which grew and overspread the horizon, under which a reflection of light presented to my view a long and spacious landscape, covered with an innumerable host of beings, like unto the stars of heaven, worshipping and praising him who is

King over all. There the lion laid down with the lamb, and the beasts of the earth and the fowls of the air were mingling together in concert, and nothing but love unutterable appeared among them. And as she (he) ended, she (he) proclaimed glory to God in the highest, peace on earth, and good will to men, and as she (he) ascended she (he) said, "Father, may thy will be done on earth as it is done in heaven,—and may all the people say amen;" the echo of which I felt with amazement and horror. How long I continued so I cannot tell, but when I came to myself the mighty appearance so lately before me had vanished from my sight, and I journeyed on contemplating on the wonderful works I had seen, determining to lay them before the public, by whom I hope it will be read with candor, from their humble servant,

THOMAS C. PERRENS.

SUMMARY OF NEWS.

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Mr. James Buchanan, ex-President of the United States, is dead.

During last week 34 wrecks were reported, making for the present year a total of 989.

The *Petit Journal* vouches for the fact that a train from Paris to Vendome was brought to a standstill a few days ago by an *army of caterpillars*! It is said—and our readers may believe it if they choose—that the crushed caterpillars made the rails so slippery that the train could not get on.

The following advertisement appears in a Virginia paper:—"Wanted, a situation as son-in-law to a respectable family. Birth would be counted as nothing, but a good fortune is indispensable. Would not refuse to live a distance from the town."

In consequence of the disturbed state of Japan, the British envoy at Yeddo has notified that it will be unsafe for British subjects to take up their residence there until affairs are in a more settled condition. Up to the 3rd of May, no improvement was visible in the country.

The assassination of Prince Michael of Servia has caused great excitement in that country. Fears of a general rising seem to have been entertained, for troops were kept constantly under arms, and large assemblies in the streets were prohibited. A provisional government has been formed to carry on the administration of affairs pending the meeting of the Legislature next month. Two of the murderers have been arrested.

According to the Government report, there are 17,000,000 of the Italian people who can neither read nor write. A number of philanthropic individuals and friends of education have taken the matter up, and propose to establish "a sound and simple scholastic and industrial system of education for Italian children, more especially of the working classes." For this purpose it is intended to raise a fund in order to erect schoolhouses and other buildings, though it is expected that ultimately the system will become self-supporting.

An American sect, called "The Adventists," believe that the world will come to an end on the 26th October next.

The proposal of Russia to mitigate the horrors of war by prohibiting the use of explosive missiles, has met with prompt assent from the Emperor of the French.

Yellow fever is making rapid strides in Lima, 150 to 200 deaths occurring daily. There are upwards of 2500 cases in the hospital. Commerce was completely paralyzed. The public and private schools and theatres are already closed by order of the Government, in order to prevent contagion. Captain Blakely, inventor of the Blakely guns, and his wife, are among the victims of the disease.

RECREATIVE RELIGIONISTS.—One of the witnesses examined before the select committee on the Sale of Liquors on Sundays Bill was a working jeweller named Morrell, who stated that he belonged to a sect called the Recreative Religionists. They were a registered religious body at Somerset House, just as the Independents and the Society of Friends were registered. The Recreative religionists met in St. Martin's Hall, and Mr. Baxter Langley was their president.

NEW YORK, May 30.—President Johnson has renominated Mr. Stanberry as attorney-general. Wade has been appointed to the Senate committee, which is composed of one Democrat and four Republicans, to investigate the alleged corruption in the impeachment trial.—British gunboats patrol along the St. Lawrence, from Kingston to Prescott, to watch the Fenians.

WASHINGTON, June 8.—The Secretary of the Treasury has issued the usual monthly statement of the public debt of the United States. The total amount of the debt on the 1st June was \$2,643,500,000 against \$2,639,500,000 on the 1st of May last, being an increase of \$4,000,000. The cash in the Treasury on the 1st instant was \$133,500,000, against \$139,000,000 on the 1st ultimo, being a decrease of \$5,500,000.

THE LARGEST ROOF IN THE WORLD.—The metropolitan station now being erected for the Midland Railway at King's Cross, is nearly as great an advance in the construction of roofs, as the Great Eastern was in the building of ships. The new building is erected alongside the Great Northern station, which was a short time since regarded as a tremendous structure. Some idea of the advance made of late years may be obtained from the fact that the span of the single arch is 30 feet wider than the span of the two arches which cover the Great Northern station. It has never before been attempted to cover a space of 240 feet with one span for the purpose of forming a roof. The height of the arch from the rail level is 99 ft., and the rails 13 ft. 6 in. above the road level. There will be eleven lines of rails, and the space underneath is to be made available for cellars, of which there will be about four acres.

AN UNSELFISH PRINCE.—At a recent sitting of the National Assembly of Montenegro, the members voted a sum of 10,000 ducats as the civil list of Prince Nicholas. The prince, who was present, rose from his throne and delivered a speech, in which he said—"Brothers, it is too much for me, Prince of Montenegro. One-half the sum is quite sufficient. If I find it insufficient, I shall inform my people in the Scoupchina. If, on the contrary, it should be more than enough, I should ask to have it further reduced. With the help of God, the limits of Montenegro will be extended, perhaps, under my rule, and then we shall all have an easier life." A compromise took place, the prince receiving 6000 ducats. It was then proposed to vote donations to the prince's children, but the prince would not hear of it. He said—"I thank you from my heart, my Montenegrin brothers. With the money voted for me I think I can, God helping, provide for the wants of myself and my children. As to the future, which is full of mystery, I am pleased to hope that the love and attachment of my brave people will double my strength to defend the interests of our dear country. I deeply feel the attachment you have shown to my family by giving a donation to the daughter of my late uncle, Prince Daniel." [European monarchs go ye and do likewise.—Ed.]